

The Citizen

A family newspaper for all that is right, true and interesting.

Published every Thursday at Berea, Ky.

BEREA PUBLISHING CO.

(Incorporated)
WM. C. FROST, Editor-in-Chief
C. H. WERTENBERGER, Managing Editor
F. O. BOWMAN, Assistant Manager

Subscription Rates

PAYABLE IN ADVANCE

One Year \$1.00
Six Months .60
Three Months .35

Send money by Post-office or Express Money Order, Draft, Registered Letter, or one and two cent stamps.
The date after your name on label shows to what date your subscription is paid. If it is not changed within three weeks after renewal notify us.
Missing numbers will be gladly supplied if we are notified.
Liberal terms given to any who obtain new subscriptions for us. Any one sending us four yearly subscriptions can receive The Citizen free for himself for one year.
Advertising rates on application.

MEMBER OF



KENTUCKY PRESS ASSOCIATION

No Whiskey Advertisements!
No Immodest News Items!

BANNER DAY FOR THE UNION CHURCH

(Continued from Page One)

question for many of its members are living on the very limited salaries of missionary teachers and but few other members are possessed of more than a very moderate property.

Yet as Berea College through its trustees assumed to raise forty per cent of the twenty-five thousand dollars that is required for a building adequate to meet the demands, it was determined to go forward in faith that the Lord whom we love would aid by His spirit.

The Annual Fellowship Dinner was fixed for November 11th; it was decided at that time to make a call for subscriptions. Certainly the Parish House was a beautiful sight, with the tables snowy white, adorned with flowers and dainty dishes. Seats were provided for three hundred and twenty-five. Promptly at 5:30 the people poured in in a steady stream and were quickly seated.

After the supper the pastor, Rev. B. H. Roberts, presented President Frost who introduced the speakers in turn. Professor Raine spoke of the needs of a deepened church life and the urgent need of a new church building. Mr. Burgess followed with explanations of the plans which provide for a large basement story, with a room for the Woman's Industrial, ample for four hundred; a room for Boy Scouts, a kitchen, toilets, and all needed accessories. Above this would be an auditorium which will seat five hundred, with an adjacent Sunday School room, accommodating three hundred, which on occasion can be thrown into the auditorium. A space is provided for a choir of forty, a choir-room, pastor's study, a committee room. The entrance is to be through a large tower.

Mr. Burgess added: "This church will be for all. I can see Uncle Sammie Brown coming in from the country with his old pony. The usher will meet him at the door with a hearty greeting.

"How do you do Uncle Sammie? We are glad to see you here today. 'Well I heard of your new church and I thought I would come and see it and hear your preacher. Just let me sit back here.'

"No Uncle Sammie, you must come with me. And the usher takes the old farmer in his plain clothes and seats him in one of the best seats in the church.

Next comes Aunt Ardie, all alert to see the new church house.

"How d-yee Aunt Ardie. Now we are glad to see you. How are the folks.

"I don't often get to town to church, but I heard of your good meetings and just had to come. My ain't your new church nice. Let me sit back here."

"No, auntie! you must come where you can hear better."

So, up the main aisle, the usher takes the sweet old lady in her neat Sunday gown to a front seat.

Then comes the poor prodigal, a sinner for years, weighted with sorrow and despair over lost forces and mis-spent days.

"Come in Bill. We surely are glad to see you here. This is good."

"Well you see I have been thinking and thinking. Maybe it is time for me to turn about. Do you think I could come."

"God bless you Bill. His arms of love are open for you."

So the new church will welcome all, the poor, the rich, the plain people, the saints who come to worship and the sinners who come to seek God."

After Mr. Burgess's touching words, it was not hard for Mr. Taylor to make an appeal for subscriptions. To this Mr. Osborne responded by reading a pledge by Mr. Edwin Fee for \$1,000 which was received

with great enthusiasm. Chalk in hand, Mr. Osborne was kept busy in marking on his board now \$200, again \$200 then others of like amount. Pledges for \$150 each and \$100 each followed in succession, not too fast at first, but in splendid spirit. Interspersed with the running fire of Mr. Taylor's remarks, now deeply serious, now laughter-provoking, were brief, pointed addresses by Mayor Gay, Professor Dodge, Dr. Cornelius, Prof. Smith, Miss Cameron and Prof. Marsh and others. Meantime, the gifts kept coming. Then pledges of \$50 in large number, and \$30 in still larger. Here the young student life currents were felt, warm and strong, as one after another pledged \$75, \$30 and in large numbers \$15 each. Here one of the ladies decided that she could go without a new coat this winter, making the well-worn garment serve still longer that they might have the money for the church. Others then joined the ranks of the "do withouts." Old coats will be numerous on the streets of Berea this winter, and will be a badge of devotion.

One lady gave \$75 to get even with her husband. This provoked another to give \$75 additional as a special thank offering. One gave \$150 altho income was limited and his home was adorned with a mortgage. A preacher gave the same tho he was in debt. Then the Corn Club and Poultry Club boys came on, a score strong with pledges of \$1.00 and \$5.00 to be made good from the poultry pens.

The Women's Christian Association, through its officers pledged \$150. The Women's Industrial \$100. This inspired other societies. The Christian Endeavor, the College Sunday School, the Union Church Sunday School, various literary societies, Sunday School classes and Bible classes in rapid succession followed with pledges. One pledged the proceeds of a band and moving picture entertainment. The girls came forward with pledges to be made good by various social events. The proceeds of a Vesper entertainment were promised. Enthusiasm ran high.

What a happy heart warming time it was. In about two hours time two hundred givers or more became responsible for \$9,100.

Well may we praise God and take courage.

Bountiful thanks are due to the ladies who took up so successfully, so happily and tastefully the great burden of providing the tables for such a great number and such a memorable occasion. The results of this event fully justify the committee in appealing to the absentee members and non-resident friends for assistance in raising the balance of \$5,500 which we doubt not will be freely and gladly given.—B. H. R.

BOARD OF CITY DEVELOPMENT.

First Municipal Commercial Organization Has Been Started in Amarillo.

Amarillo, Tex., has the distinction of having the first municipal commercial organization, says the Town Development Magazine. A board of city development, the name of the organization, is provided for by the new city charter and at the present taxation and assessed valuation has an annual income of \$18,000. The new charter briefly provides, first, for a commission government by three commissioners, elected by the people; second, a city manager, elected by the commission; third, a board of city development, corresponding to a regular commercial organization, composed of fifteen members appointed by the mayor, who is also one of the commissioners. The fifteen directors appoint the secretary. He is a salaried official and not a member of the board.

The organization is supported by a two mill levy on \$100 of valuation, which the city government must turn over to the board to be used as it sees fit. Neither the mayor nor the city commission has power of review of any kind over how and in what way the money is spent.

The assessed valuation of Amarillo this year is \$9,145,000, netting a fund for the board of city development of slightly over \$18,000.

Following its first meeting and organization the new board began its search for a secretary. Out of the 100 applications the board selected Porter A. Whaley, former secretary at Anderson, S. C.

Amarillo is the largest city in northwest Texas, having a population of nearly 20,000 people. The experiment of a community supported commercial organization will be watched with great interest by commercial organization members over the entire country.

City Feeds Farm Soil.

According to the Farm and Fireside, the city of Los Angeles, Cal., gathers up from 150 to 175 tons of garbage a day and converts it into twenty or twenty-five tons of fertilizer. That sells at from \$14 to \$18 per ton. It goes to the orchards, farms and vegetable gardens of the vicinity.

Experience with the Los Angeles plan is but a duplication of the experience of Toledo, O., and other American cities as well as many in Europe. Proper utilization of garbage represents the opportunity to dispose of the city's wastes without expense and in some cases at a profit to the city, while at the same time the resultant fertilizer goes back to the soil from

TYPICAL SCENES WHERE CONVICTS ARE EMPLOYED ON ROADS



1. Model Convict Camp in Georgia. 2. Shows Concrete Road Gutters, built by Convict Labor.

which it came and to which it ought never be lost.

Nobody need think twice to realize that the incineration or other waste of the useful elements in a great city's garbage is worse than wicked. The land cannot be denuded always of its most valuable constituents and yet go on producing for the increasing millions of population. The modern method of handling fertilizers means economy to the city and also to the country. It represents the city for the first time in the business of feeding the soil.

City Hall Switchboard.

One of the innovations introduced by Fred M. Lockwood, manager of operation under the recent amendments to the charter of the city of San Diego, Cal., has been the installation of a central telephone switchboard in the city hall.

Prior to this installation there had been thirty individual telephones in the various offices, for which the city was paying \$5 each per month.

Under the new arrangement six trunk lines are run into the switchboard, the total cost of which is \$32.50. There are thirty stations on the switchboard, the cost of which is \$1 each per month. There is an operator whose salary is \$30 per month. Taking the monthly cost of the thirty stations and the salary of the operator together, the cost is \$30 per month as against \$150 per month under the old scheme.

Included in the service from the central switchboard are two outside lines, one running to police central station and one to headquarters of the chief of the fire department.

For Better Traffic Rules.

The Minneapolis (Minn.) Civic and Commerce association is to establish an agency which will be a clearing house to which all violations of the traffic ordinances may be reported with the assurance that investigation will follow and something be done.

Record Swims.

Capt. Alfred Browne, commodore of the Flushing Bay division of the American Life-Saving society, swam from the battery to Sandy Hook, 22 miles, in 13 hours and 35 minutes. This was done on August 28, 1913. On September 14 Samuel Richards of Boston swam the same distance in 8 hours and 12 minutes. Many previous attempts had been made, but proved to be failures on account of the strength of the tides.—New York Times.

For Aching Feet.

One of the best remedies for aching of the feet is resting the muscles in the soles of the feet by changing the shoes frequently. Every pair of shoes is cut from a different last and the tread will be varied with every changing of the shoes. Bathing the feet with either very hot or very cold water, wiping them dry and then rubbing them with spirits of camphor will cool the feet and remove the aching.

Right Living.

A good man may be rich and be good, and a bad man may be poor and be wicked. Poverty does not insure piety, nor does wealth prevent it. Happiness is a condition of the heart, a contented, tranquil, benign and hopeful mental state. This is attainable only by right living. He cannot be happy who fails to maintain a conscience void of offense toward God and man.

Value of Goodness.

It is not easy to be good. If it were goodness would be worth very little. It would not mean struggle, persistence, aspiration, development, character, as it does now. Real goodness—efficient, beneficent goodness—is valuable because of what it costs, day by day, and it never comes at a bargain.—Selected.

Fare of Ancient Romans.

Oysters were as highly prized at Rome as in modern London, and were brought by the wealthy from Britain to be fattened in the Lucrine lake. Of the birds the chief in esteem were fowls and peacocks, and fieldfares were as eagerly sought for in Rome as in the Athens of Aristophanes.

A Patriot's Prayer

By REV. JAMES M. GRAY
Dean of Moody Bible Institute
of Chicago

TEXT—I . . . prayed.—Nehemiah 1:4

Nehemiah was a great man, a great statesman, a great administrator, a great leader of men. But he was great in the spiritual realm as well, he had great power with God.

Although a Jew, yet he dwelt in Persia and occupied a position of peculiar influence at court; he was the king's cup-bearer.

It was some time after the return of his countrymen from that land of their captivity to their beloved Palestine, but they were not prospering very well since their return. Some of them on a visit to Persia had been telling him about it. They were in great affliction they said, and in great reproach from their enemies round about. The walls of Jerusalem had never been repaired since they had been burned down by Nebuchadnezzar 150 years before, and the result was they had no protection against assault.

Man Deeply Affected.

This deeply affected Nehemiah, so that he sat down and actually wept. When patriotism moves us to weep for our country it looks like the real thing, especially when it is followed by something else as it was here.

The weeping was accompanied by fasting also, so different from the modern way of showing patriotism, which not infrequently takes the form of a banquet with speeches. This fasting lasted for days, he must have been alone in it; but at length it came to a head in prayer. Oh, if our statesmen, and politicians and reformers only knew the secret! How much more they could accomplish at the Throne of Grace than by legislation, and conferences, and harangues, and newspaper articles.

A Wonderful Prayer.

It was a wonderful prayer this. First, it was so unselfish. He was not praying for himself but for people, who, for the most part, he did not know and had never seen. They were his countrymen, that was all, and they were in sore need. How much do we ever pray for our southern negroes, or the mountain whites, or the dejected Indians on our western plains, or our dependents in the Philippines? What real interest have we in either their material or spiritual condition?

Second, it was such a humble prayer. Somehow or other he felt a sense of personal responsibility for the condition of his countrymen afar off though they were. He confessed to sin in the premises, and included his "father's house" in his confession. If he and his ancestors had acted differently things would not have been as they were. What do we know of that?

Third, the prayer was helpful nevertheless. Hopeful, because he had a strong promise of God to rest upon. "Remember thy word," he said, and then he quoted that word. Can you do that? You must know the promises to be able to do it, and you know the promises also. How much do you search God's word to discover its treasures for yourself or others, and how much do you exercise yourself to bring them down from heaven for life on earth? Nehemiah just agreed with God about this matter. Ah! that is power. Read the chapter for yourself and see how he did it.

Fourth, the prayer was very definite. He didn't go round Robin Hood's barn as the saying is. He didn't mouth out a lot of fine phrases or pious notions. He told God just what he wanted and when he wanted it, if it would please him to give it. He was going to stand before the king on a certain day in his capacity as cup-bearer, and that would be a good time to ask a favor of the king. He was going to ask him that he might be commissioned as governor of Jerusalem to go up there and build the walls and deliver his people out of their affliction. The king must be disposed to grant the request, and he asked God so to dispose him. Why do not the rest of us cultivate that simplicity and directness? How interesting it would make both our private and public devotions, and how it would enhance God's glory as we thus came to look for answers to what we asked.

Fifth, the prayer was successful, of course. "It pleased the king to send me," says he, "and I set him a time."

The God of Nehemiah still lives and nothing is too hard for him. The promise in Philippians reads: "Be anxious for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Our national Thanksgiving day will soon be here again, and if sincerely we count our national blessings during the past year, it will be the best preparation for that earnest prayer we so much need. Afflictions are upon us in certain quarters and perils are ahead and greatly do we as a nation need God.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. BELLER, Acting Director of Sunday School Course of Moody Bible Institute of Chicago.)
(Copyright, 1915, Western Newspaper Union.)

LESSON FOR NOVEMBER 21

JONAH A MISSIONARY TO NINEVEH.

LESSON TEXT—Jonah 1:1-10.
GOLDEN TEXT—Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world.—Matt. 28:19, 20 R. V.

The story of Jonah is one of the most famous and most interesting in the Bible. In former series of lessons more extended use has been made of the book giving time to discuss its historicity and other questions involved. This time only one reference is used and that for the purpose of its missionary teaching. We accept the record of the book literally because similar facts are recorded in profane history but chiefly because of the testimony and the usage made of it by Jesus (see Matt. 12:40; 16:4 and Luke 11:30).

I. The Prophet Proclaiming, vv. 1-4. Jonah "paid the fare" (1:3) and "out of the depths" (Ps. 130:1) God delivered him that he might fulfill his God-appointed task. Even so the nation of Israel is today crying from out of the depths of its sin among the nations and will certainly be "delivered" when the king comes, that it may take its rightful place and fulfill its God-appointed tasks. It is a wonderful testimony of God's grace (vi) that God's word came to Jonah a "second time." Once he ran from God's command but God is the God of the gospel of a "second chance" and a third if only we repent and do his commands, but God does not give a "second chance" to the unrepentant (Num. 14:40-45). Verse two explicitly sets forth the message Jonah is to deliver even as we are to proclaim the Gospel (see 1 Cor. 15:1-4) not the speculations of men nor the subtleties of philosophy. The messenger of God will find his message in the word of God and will declare it. It is the word which reveals God's love, his plan of salvation, and the destiny of the saints. "By the foolishness of preaching" men will be saved. The word "preach" literally means "to cry out" or "call out" and implies that earnestness and insistence needful for a true advocate or witness of God. But the power is not in us; it is not the word of God mingled with the theories of men, or with such added to the word. The Bible is the soul winners true staff. Nineveh, vast magnificent and wealthy could not atone for its wickedness; its greatness only aggravated its condition. Jonah did not spend any time to acquaint himself with conditions or to do sight-seeing but cried, "yet forty days, and Nineveh shall be overthrown." When he explicitly and minutely obeyed and delivered God's message he at once aroused and arrested the attention of the city. He did not attempt to present "credentials," nor explain or defend his message. He did not seek to harmonize it with "current thought" nor give it a "modern expression." He was blunt and without compromise but gave an opportunity for repentance.

II. The People Penitent, vv. 5-10. Nineveh paid immediate heed to the man who did not slur over God's warning. Had the city continued in sin, it had not been delivered. Nineveh did four things and as a result they were saved: (1) They believed, "believed God" (v. 5). All true repentance is conditioned upon accepting God at his word (John 13:20). (2) They evidenced humiliation (v. 6). They gave such evidence by humbling themselves in the sight of God from the king upon the throne to "even the least." There was no apparent attempt to qualify or to evade God's decree, but rather to accept it and by taking a proper place in his sight he delivered from the penalty of their just deserts. (3) They prayed (v. 8; cf. 6, 7). Their prayer was intense. The kind of prayer that counts with God must also count upon God, and God "is slow to anger, and plenteous in mercy" (Neh. 9:17). Prayer that is effective is (a) grounded upon the word of God (b) forsakes sin and (c) obeys the will of God. (James 1:22; 2:17). (4) They made sacrifice (v. 8). Mere humiliation and prayer does not effect a remedy unless there is a merciless judgment executed upon sin.

Did Jonah fail in his mission? No! For God's predictions of ruin are not absolute and unconditional (Jer. 18:7-10). Chapter four is the record of Jonah's penitence and of God's loving-kindness. Nineveh continued for nearly 200 years subsequently but it was then so completely destroyed that for nearly 2,000 years its location was unknown and disputed though now yielding a rich harvest for the archeologist and Bible student. Can a nation be stirred today? For answer witness Mott and Eddy in China. In 14 of China's chief cities during three months of 1913, 7,000 of the leaders of that nation enrolled as inquirers.

Have your class read carefully and prayerfully Psalms 2, Matt. 28:19, 20 (Golden text) and Rom. 1:16.